

[196] I would like to direct the attention of future travelers to the following plants, the leaves and blossoms of which are greatly desired, if he would like to become acquainted with the wild field fruits of the old inhabitants of the country: 222
137

a) omamigaub is a plant with succulent leaves; the carrot-like underground part has a strong purgative effect. The name of the plant expresses this drastically: "one lets it fall (igau) at the door (ama) of the hut (om)", or, more optimistically translated, "one just makes it to the courtyard." [Picture, omamigaub, 1/2 natural size. The "Ouirich foot". 2/3 natural size.] [278]

) iga-/marib- (3. st. cf. p. 352.) or pha-bab has a smooth, carrot-like, underground part and thin, narrow leaves, 3 centimeters long and crinkled at the edges.

y/ekx-bu forms juicy root formations as big as a child's head.

Pelargonium incrassatum Curt., called */a-misai-b, the "Ouirich foot", (so called because of the shape of the budding leaves) is the last of the plants which should be mentioned here because of their edible underground parts.

b) The chief fruits are gourds and cucumbers because of the abundant water in their flesh and the food content of their seeds.

The Topnaars in the region of Walvis Bay received their name !na-rain from the gourd fruit !na-yab, the Acanthosicyos horrida Welw., on which they live for a large part of the year (cf. Analysis in the appendix). The nara matures in the first four months of the year; the chief harvest time is in February and March. [101]

Then the kraals become desolate. The poorer families depart for the dunes with all their belongings, either taking their mat house with them or building a scanty shelter of brushwood, which can scarcely be called a hut, and only return to their old dwellings to get water when it is unavailable in the nara field. Wealthier Hottentots stay at home and have the nara brought to them by slaves and only go out for the day on a visit or for inspection. [Picture, Half-ripe nara fruit, 1/2 natural size] 221
222
[342] •
[56]

The individual families have inherited rights to definite nara bushes (cf. Plate IX above and illustrations, page 146, 147). That is the only case known to me of private ownership of immovable property outside of the hut area among the Hottentots. The Hottentot defends his nara bushes from attacks by fellow tribesmen by bringing a legal complaint before the captain. No quarter is given the Berg-damara and Bushmen. I know of several cases in which the thieves 222
423
[43]

Syphilis claims many victims.

Although probably based on superstitious fear, the custom of the Hottentots of destroying a hut after a death has occurred in it and rebuilding it somewhere else on new ground is of great practical hygienic value.

Capitulum II

The Hut and Handicrafts

A. The Hut

The hut, o-mi, of the Hottentots is characteristic of nomadic housing. It is airy, yet protected against wind and sun, light in weight, [238] simple in material and in construction and therefore easy to take down, pack up and rebuild in another place.

1. Material and Construction

a) The framework of the hut is best made of thorn tree wood because of its elasticity. Next to be used is the more brittle hakies (Acacia detinens Buch.) thorn. Other woods are used only as a last resort.

The dome shape of the hut demands that the framework of the hut have a definite curve.* The freshly polled and trimmed branch (about

*This curve is the basis of a Hottentot designation for rainbow as tertium comparationis:

*a-m[ha-√na], i.e. "rain hut-pole."

5 centimeters across at the base) is placed flat on the ground. One end and the middle are weighted down by heavy stones. The free end is bent and leaned against a stone block and kept in this position until the wood has dried and therefore stays bent. Or they place the branches in bundles upright in the ground, tie the free ends together, bend them down and hold them with a strap which is anchored to the ground. [Picture, Framework of a Hut].

● 342
361

Epstein



Framework of a hut.

The finished poles for the framework, lha/nagu, are sunk in the earth 342
vertically, making a circle with a diameter of 3 and 1/2 to 5 meters.
They use from 20 to 60 poles, depending on the size of the hut. The
upright parts form the framework for the walls and the thin curved ends
the framework for the roof. The whole structure looks like a beehive.
The finished framework looks like a wide-meshed woven net. It is about
2 and 1/2 meters high on the average. [229] Wherever the poles meet or
cross, they are tied together with thongs or bast strings. The poles with [232]
a flat arc which go into the ground at a sharp angle and form the lower
part of the wall are specially designated as *ina/nhaigu. There are usu-
ally four pairs of these. Larger huts sometimes are given necessary sup-
port by a pole the thickness of an arm which is sunk upright into the
ground in the middle of the hut and supports the middle of the roof. The
Sesushman hut also has this feature. Correspondingly it is called *qurilaib
or kpa/ash, also *natlaib, because it stands in the "navel" of the hut.
The men build the framework of the hut.

b) The mats which form the roof and walls are made by the women. 342
The material for making the mats is furnished by a reed grass, usually 285
called ruh, a Máximus species, of the Cyperus genus from stalks glistening
with fat and therefore called /hu- mi-haru s by the Hottentots. The [234]
plant is abundant in wet places. [Picture. Cyperus, Reed for a Mat
Shet.] [Picture. Bone Needle for Sewing Mats. a) side view, b) full
view. 1/3 natural size.]

The reeds are pulled out one by one (not cut) and put aside until [235]
dried.

Flattening and hemming (kpa-iam or *kpa-iam) a mat requires a great
deal of work. The woman sits in the manner described earlier (cf. p. 181)
on a skin on the ground. The mat she is making lies in front of her, ir-
regularly rolled up. She takes about 20 reeds from a loose heap, which
is piled up beside her, places the bundle in front of her feet, adds the
new reeds to those already bound. The toes of her right foot hold the
reeds in the desired position on the ground while she is doing this. To
sew the reeds together she uses a bone needle, *kpa-ru na-b, made from
a rib or a leg bone. The woman holds the threaded bone needle with her
left hand and with her right she pushes 3 to 5 reeds at a time over the
point so that they are pierced through. (236) Then the speared reeds are
drawn off the needle onto the bast thread and added to the ones already
in a row.*

*In Little Namaland I saw that the mats are
not pinned by the threaded needle but by a

342
412

(229)



Cyperus, reed for a mat hut.



Bone needle for sewing mats.
a) side view; b) full view.
2/3 natural size.

flat iron awl. The awl was placed on a slant so a path for the thread would be held open. A reed was threaded instead of a needle and then worked into the opening. The Little Namaland people call this reed /kjo-rereb, but the Topnaars use this word to designate the end of the bast thread that is threaded into the bone needle.

342
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When a few thousand reeds are lined up in this manner, they are pierced and sewn again in reverse order a few centimeters from the first row of sewing (see the arrows in the illustration). This is repeated in alternate directions until each meter long reed is pierced 16 to 18 times.

The free ends of the reeds are now bound together as the picture shows either in pairs or in threes and tied to the outer sewing thread all along the mat. Whatever part of the reed sticks out beyond this hem is cut off evenly with a knife leaving an amount the breadth of a finger. [Picture. Piercing and Hemming the Mats (Plan). a) Reed, b) Sewing Thread, c) Hem Thread.]

The mat is now ready for use. It is generally called /haru-b (3. n.). A mat called /gü/b is prepared from considerably longer and stronger reeds.

The length of the mat varies with the size of the hut (it must span the whole dome in one piece) and depending on the mat's position on the dome, is between 4 and 8 meters long and not quite 1 meter wide.

The reeds in the mat are placed only sufficiently close together to keep out direct sunlight. They let in enough scattered rays through the cracks to light up the ~~hut~~ pleasantly and also enough air to ventilate it. In comparison, the clay hut of the Herero is gloomy and dark but offers better protection against the rain. Only when it drizzles slowly and the mat has time to swell do the reeds contract to form a rainproof roof.

[231] A mat lasts 10 to 15 years. When it reaches that worthy age it is called /he-mi.

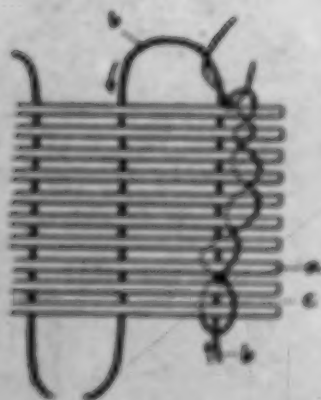
c) The mat is fastened to the framework with straps or bast threads to the loops of the sewing threads that stick out like handles, in other words along the narrow sides of the mat. Mats (usually three) are hung (/na/ni) with their long sides parallel to the ground from the bottom of the hut wall to about the height of a man. They thus embrace the framework like a crown. The edges overlap a great deal. The other

[7] d

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• 392
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[p.230]



Piercing and hammering the mat (plate).

a) nail, b) sewing thread, c) hem thread.

mats are placed over the framework vertically to the others, usually so that they run from door to door. [Picture, Completed Mat Hut.] 342

2. The furnishings of the hut consist of nothing except the barest necessities of daily life. Two doors, only one of which is ever used, the other being kept closed, control the ventilation. The door openings, vanamara, i. e. "hut mouths," are about 60 centimeters wide and 1 and 1/2 meters high and are opposite each other. The front one faces east. The door itself is a hard goat skin or calf skin that has been dried stiff, igilamagras. A thong is fastened on each side and in the middle of the upper edge. These can be fastened to the hut wall in bad weather. If the inhabitants go out, a stone is placed on the overlapping edge of the skin to close up the hut completely. Here and there someone would remember that in the olden times elephant ears were made into door skins. [Picture, Floor Plan of a Hut. a) Front Door, b) Back Door, c) Fireplace, d) "Raiser" e) Framework Poles, f) Side Rooms, g) Back Room.] 351

[222] On the inside the levelled ground is covered with skins, except the hearth, located in the front half towards the door. 352

If the family is large, a hearth is built outdoors beside the hut and protected from the wind by a semicircle of transplanted bushes. But even if the cooking is done in such a kitchen protected from the wind, Phach, there is always a hearth in the hut. The evening fire that is lighted immediately after sunset unites the family and the inevitable boarders, friends, relatives and neighbors.

The sleeping places, isa-raga, are right on the ground. All kinds of skins are used as mattresses and sheep skins (cf. p. 134) as covers. The sides of the hut, lanira, i. e. the area behind the hearth to the right and left of the back room, (see below) are the best places for sleeping, and are reserved for the master and his wife and after them the older members of the family. The unmarried servants, hired man or maid-servant, usually Bergdama people or Bushmen who look after the children and the cattle, sleep near the door. 513 352

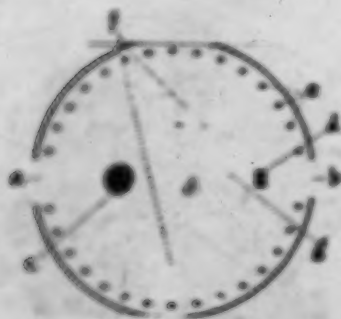
The household utensils (cf. handicrafts) and the food supplies hang from the poles of the framework or are packed in sinew nets or in skin sacs. On the floor in the back room, igil-mah, i. e. of the room between the place for the fire and the back door, stands the so-called "raiser", thaga, made from four vertical branches with twigs inside that are used as hooks for hanging things on. (A/13). 475 352

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(191)



Completed mat hut.



Floor plan of a hut. a) front door, b) back door, c) fireplace, d) "ruler," e) framework poles, f) side room, g) back room.

I used as the basis of my description those huts which did not yet show signs of the rapid degeneration which are seen today in all areas of Namaland culture. In twenty years will there still be any mat huts like the ones described here? Gradually they will all be a patchwork of rags and discarded objects from white households as are those of Angola Pequena. And where formerly the huts were close together (57) in a

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67. P. Kolben, Caput bonae spei hodiernum
etc., Nürnberg 1719 (It was available to me in
a German translation in Capetown).

circle, surrounded (56), (58) by a hedge of clipped thorn bushes and

66. Th. Hahn, Die Nama-Hottentoten,
Ein Beitrag zur afrikanischen Ethnographie,
(Globus, vol. XII, 1867).

68. G. Fritsch, Die Eingeborenen Südafrikas,
ethnographisch und anatomisch beschrieben,
mit Atlas, Breslau 1872.

joined to form a kraal (//gam, thafa), and where now scattered groups of huts (tharigs) stand together, soon there will be straight streets easily supervised by police, just as in Keetmanshoop, and finally the last traces of the native dwellings will be swallowed up by the barracks of the location.

B. Preparation of Leather

Before the white man came to the country skins of domestic and wild animals were the only materials used for clothing and blankets by the Hottentots. Today it is hard to find traces of this custom. The traces are there but you must know how to track them down; for example there are the skin sack dresses of the women who have not quite divorced themselves from the customs of their ancestors in spite of all printed material and bright cheap cloth, and who still preserve their karosses and skin aprons. Or out in the veld one can find traces in the huts of impoverished cattle herders who can only occasionally afford the luxury of European articles and the rest of the time carry on their handicrafts as the Hottentots did 50 years ago. I learned from such people.

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[Between 262 and 263]



A Topuast hut under a giraffe acacia.

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Plate XI.



Hottentot boy in an open.

ENCAMPMENTS AND DWELLINGS 239

also grouped to the left of the man's hut, chief of whom are the /gum or servants.

The huts themselves (see) are much superior to those of the Bushmen, and well adapted to the nomadic life of the people (Plate XIV).¹ They provide an airy shelter from the wind and the sun, are light in weight, simple in material and structure, and can easily be taken down, packed up, transported, and rebuilt. The skeleton is a frame of long light pieces of supple undressed wood. Twenty to thirty of these, according to the size of the hut, are planted vertically in holes dug into the ground in a circle of three to five yards diameter. Their upper ends are then bent inward and tied together in the centre, until the framework is complete. The whole frame thus approximates to a hemisphere, varying in height but averaging about two and a half yards. Its cushion is the work of the men. Withes are now twisted round the structure, and lashed on outside. Over these are tied layers of rush mats constructed by the women from reed grass, usually *Cyperus sp.* The stalks of reed are bored through and sewn together with bark thread. The finished mats are then laid round and directly over the wooden framework. Long mats are placed edgewise on the ground and tied to the sticks; other mats are placed higher up and tied in a similar manner, and one or two additional mats form the roofing. The hut when complete is of beehive shape. It is cool in the summer, when the rushes contract in the heat and allow the air to play freely through the hut; perfectly dry in the rain, when the rushes swell and grip closely to one another; while a lining of prepared skins makes it snug and warm in the winter. When the camp is shifted, the structure is taken down; the mats are rolled up and the sticks are tied into bundles. They are then transported to the site of the next encampment on the backs of oxen, some of which are specially trained to carry packs, and are there again put together.

The main entrance to the hut is usually opposed to the direction of the prevailing wind, and on the other side is left a smaller opening. The main opening can be closed by means of a piece of rush matting just fitting into it, and attached to a cross-pole staked about three feet from the ground. This mat door can be rolled up and fastened or let down. The position of the opening is easily changed from one side to another, according to the direction of the wind, by shifting the

¹ For the complete description of the Bushman hut is given by Schapera, *The Bushmen and Hottentots*, 1929, pp. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

2: Schapera E-4, 5 (no date) 1930

FX13 Hottentot FX13

Nama

342
415
231
142
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TUPNAR HUT UNDER GIRAFFE ACACIA

E. Schaller

(See p. 100)

342 mats of the hut. The floor in the interior is smeared over with
 [353] mixture of cowdung and blood, often renewed, and is covered with
 skins. In the centre a depression is made as a hearth for the fire, and
 [354] round this are stretched the mats or skins on which the inmates sleep.
 513 To the right of the rear opening is erected a frame of four poles with
 a net spread over them. On and under this are placed all sorts of
 household possessions.

FAMILY AND KINSHIP

592 Each family has its own hut, where the children remain with their
 595 parents till marriage. Occasionally a number of young girls share
 hut together, also even at times a number of boys, but this is not
 general. It is much more usual for the members of the family to
 remain together in the same hut until a new household is formed by
 [594] the marriage of a son or daughter. The family in a narrow sense thus
 comprises a man, his wife, and their unmarried children.¹ All the
 Hottentot tribes formerly permitted polygyny, which, however, was
 not practised to any great extent. More than two wives were seldom
 found. Each wife had her own hut, in which she lived with her
 children, while the husband stayed as a rule in the hut of his first wife.
 594 Nowadays, the people are ostensibly monogamists. After marriage
 the wife goes to live with her husband's people, although the husband
 may stay for some time with her parents' group before finally returning
 with her to his own home. Marriage is thus actually patrilocal, but
 in exceptional cases, if there is good reason for it, the wife will remain
 altogether with her own people, the husband joining them
 permanently.

594 Each family has its own herds of cattle, sheep, and goats, and is
 moving with them in search of water and grass will often act
 [594] independently of the rest. Nowadays it is largely the desire for
 social intercourse that induces the people to form a camp, although
 in the old days the need of protection against enemies must also have
 been a powerful motive.

601 From the way in which related families still tend to camp together,
 it will be seen that kinship is a factor of great importance in the social
 life of the Hottentots. The relationship system of the people,² as

¹ Hahn, *op. cit.*, 332; Kohler, *op. cit.*, 342; Warden, "Khot-Khot," 317; von Francke, *op. cit.*, 212 sq.

² Huxford, *op. cit.*, 17-23. The list of relationship terms given by Schultze, *op. cit.*, 299-312, differs in some details from the above, and is not so complete.

According to statistical returns the Nama tribe numbers ^[6] 21,000 souls. Half a century ago their number was estimated ^[78] at 10,000. It is thought that the Nama do not belong to the tribes which are becoming extinct, for their disposition enables them to change their mode of life from a nomadic one to an industrial and settled one with more ease than is the case with the Herero.

IV. MODE OF LIVING AND CULTURE.

1. The oldest form of Nama hut is the dome. In order to ³⁴² construct such a dome-shaped hut they bend moderately thick wooden poles and erect these in a circle 3-4 metres in diameter, driving them into the ground surprisingly quickly by means of a stick made for that purpose. When every hole is furnished with a pole, these are bent inwards evenly and fastened together by means of leather straps; then poles of the same thickness are tied horizontally round this trestle. Rush matting is now placed over the trestle and fastened ^[61] to it. As according to the arrangement of the huts their villages exhibit a circular formation, an opening in the hut—towards the inside of the village—is left uncovered so as to serve as an entrance. This opening may be closed by means of a piece of rush-matting which just fits into it and is fastened to a cross-pole suspended about three feet high, which can be rolled up and fastened or let down. In a minimum of time such a hut can be pulled down, packed on an ox and erected at the new site in a day. It has this advantage too that it is very airy and yet protective against the inclemency of the weather, as the rush swells with the first drops and practically entirely shuts out the rain. The rush hut is just the ideal residence for a nomadic tribe with no fixed abode.

These huts have become rare in the present day as rush ³⁴² is not often obtainable. Instead of rush they now use ^[77] sackings, pieces of tin they have picked up, etc. The building of four-cornered huts with one or even two rooms made of wood or corrugated sheet-iron is becoming more and more popular.

2. The furniture consists of the so-called "Katel," a ³⁵² wooden frame with a network of leather straps connecting ^[77] the four sides, used as a bed. In olden times their bed was merely a slight excavation in the floor of the house, but the more comfortable bedsteads of the white man appealed to them. Tables and chairs are not unusually found in the Nama huts, but it very seldom happens that a woman is found sitting on a chair. It is the privilege of the men to make themselves comfortable on the low little wooden chairs with seats made of leather thongs. The visitor to a neighbour for a little chat often carries his chair with him or has it carried by one of the children.

marriage and what should be contributed to the reception: 584
or the young man chooses for himself and then the engagement
does not consist in asking her and her saying "yes" but in
an action. The young man luckfully points a little stick at
the girl of his choice. When she takes the stick, breaks it in
two and throws the part broken off at his breast, the question
is settled and they understand each other.

No matter how the engagement comes about—from the day
of the betrothal "separation-period" sets in. The engaged
couple does not meet each other, under no circumstances speak
to each other and have to avail themselves of certain other
people who have to tell the one what the other has to say.
Such a period may sometimes be of considerable duration.

2. The marriage ceremony is as a rule celebrated in the 585
house of the parents of the bride in the form of a sumptuous
meal, which is paid for either by the parents of the bride-
groom alone or contributed to by both pairs of parents.

When after the marriage the bride comes to the village
where the bridegroom stays—which may be days or even weeks—
after the marriage took place—another feast is held.

Since the majority of the Nama have turned to Christianity 586
the old customs have more or less ceased to exist. Christian 178
customs have been amalgamated with ancient traditional
forms, whereby now the Christian and then the old characters
appear at the wedding ceremonies.

3. The position of the woman among the Nama is by no 562
means that of the devoted servant of the man. According 573
to old custom the hut belongs to her and she disposes of
everything within it. When in need of something the man
has to approach his wife entreatingly and not imperiously.
But since the old-fashioned huts which were covered with
rushes by the women have more and more been displaced by
the modern houses, which the man builds with material for
which he has laboured, the woman is being pushed into the
background. The shade now becomes the property of the
man and there is danger that the consequence will be ill-
treatment of the woman. Whether a marriage is permanent 586
or not depends entirely on the relatives for when there are 602
among them those who blow a fire from the sparks of a small
difference of opinion, it is easily broken, and the woman
returns to her relatives. When on the other hand all the
relations are friendly and work against a separation, such 595
a marriage is as a rule permanent. Polygamy was not un-
common with them in olden days, but under the influence
of Christianity such cases are exceptions.

4. As soon as symptoms of pregnancy become visible the 743
husband has to devote special attention to his wife. In the
first place he is obliged to appease her wishes for special food
in order not to endanger the new life. The older women
interest themselves so much in the expectant mother that

8: Dapper Q-4 (no date) 1933

FX13 Hottentot FX13

Cape Hottentot

SUPPRAE ON LAND OF THE HOTTENTOTS

63

It happened about five years ago that a certain man, a great friend and kinsman of the Rookpas or King of the Saldanahs, sank so low as to commit incest. But justice was done upon him as well, without regard for his person. He managed nevertheless by pleading hard to get off with a whipping, the confiscation of all his cattle, and exile; and betook himself to the Goringhalkomas at the Fort, deserted by all his friends, but with the promise that if he should conduct himself as before then he would again be taken into favour. This shows again that even to these savage discipline is not unknown.

684

PUNISHMENT OF HOMICIDE AND ADULTERY.

They also regard it as a serious offence when anybody, through anger or passion, beats or slays someone else to death, especially when it has been done by a man of reputed wisdom and important status and wealth. They say that such a man, gifted with more understanding than others, ought to know better, and should set them a good example, considering that he is also a judge. He is in consequence strangled on a tree, and then laid dead in the grave. The less sophisticated common people, on the other hand, can get off more lightly for the same offence by paying cattle, and so have a lighter punishment than important and reputedly wise councillors. Some killers who have merited death have their knees pierced through and attached by an iron peg to the shoulders, and thus are punished by a lingering end.")

682

Dwellings.

As regards their dwellings, they live, like the Arabs of the desert, in huts, made of some sticks bent over crooked and ranged in a circle, and covered over with reed mats, which they can weave very nicely. Some of these huts

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was said and himself be heard by everybody around. The accuser stated his case, producing all his proofs and witnesses. The accused in return put forward whatever defence he could, and the matter was then thoroughly discussed by the councillors, the verdict being arrived at by the decision of the majority. If the accused was acquitted, a few head of cattle from the herds of his accusers were adjudged to him as compensation. But if he was found guilty, and the chief, in whose hands the final sentence lay, pronounced in favour of death, the sentence was immediately executed. The chief, as principal executioner, rushed upon the criminal and felled him to the ground with a heavy blow of the kivi; all the other men present then followed up the attack, until the man was beaten to death. There is no mention of the more elaborate methods of killing referred to by Dapper. (Schaepa, op cit., 280 ff.)

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● 342 are so big that ten or twenty men, with women and children, can live in them comfortably. But on the average they are much smaller, and some are so small that they can simply be picked up and carried away. The fire-hearth is in the middle of the hut, but as they make no chimneys to draw up the smoke their dwellings are always full of it. They make fire with remarkable dexterity, by placing under the feet a bit of wood in which there is a small hollow, and then firmly and continuously twisting another piece of wood into this hollow until the sparks come out.

LANGUAGE.

197 All these Hottentots, especially those along the shore, speak one and the same language. This is at once a hindrance, for owing to the difficulty of pronunciation it cannot be learned by our countrymen, to the great detriment of further exploration of the country and of dealing with these people. Their speech is full of clicks like those of the turkey-cocks; they clap or click each word in the mouth, as if a man were snapping his thumb, so that their mouth goes almost like a rattle, continuously clapping along with the tongue, each word with a different clap. Some words they can only utter with considerable difficulty, seeming to fetch them up from the back of the throat, like a turkey-cock, or like the people on the German Alps do, who through drinking ice-water get swellings at the neck. 101 Because of this our countrymen, observing this impediment and extraordinary stammering in speech, have given them the name of Hottentots, in the same sense as that word is commonly used here at home as a taunt against anybody who stutters and stammers in uttering his words.¹¹⁾ They now also call themselves by the name Hottentot, and in the presence of our countrymen dance and sing: *Hottentot bruka, Hottentot bruka*, by which they mean to say,

¹¹⁾ Dapper's theory about the origin of the name "Hottentot" has been adopted by most later writers. It is discussed in detail by Prof. de Plessis (S. Afr. J. Sci., xiv, 189-92; xxix, 699-71), who comes to the conclusion, after a careful review of the relevant literature, that this name was not bestowed upon the Cape natives by early travellers, as suggested by Dapper, but rather was derived from their use of some such word as *hottitou* (whence *Hottentot*) in their dancing songs, and so found its way into Dutch and other European languages. The problem is still a matter of controversy, but the authorities quoted by de Plessis seem to bear out his contention. It may be added that the Hottentots, although they now acknowledge this name as well, originally called themselves *knoknois* ("Khoi-Khoi"), or "real people", a name which they still retain for themselves in their own language.

9: Ten Rhyne D-5 (1673) 1933

FX13 Hottentot FX13

Cape Hottentot



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How the Hottentots would think Huts.

(In the background is a representation of a kraal)

(After Kolb.)

[facing p. 116]

They commonly wear ornaments on their head, or else, as we do with poodles, they shave their hair into full moons, crescent moons, or stars. On their foreheads they wear corals, serrated shells, bronze coins, and knotted hairs of cows and other animals, etc. Almost all, except the very poor, wear necklaces of coral, glass, or bronze beads. These they acquire from the Noble Company in exchange for prime cattle. On their elbows as a rule they wear ivory bracelets, on their wrists copper ones.

CHAP. XII.

Hutings.

Apart from their huts they have no houses, nor shelter, nor dwelling-place, for they are always engaged in pasturing their herds and flocks, and are accustomed to wander through uncultivated wildernesses. Their little cabins have but one opening, and their roof and gable and walls consist of the leaves and stalks of the African gladiolus, the bulbs of which they eat instead of bread (our countrymen call it Hottentot's bread). They are so closely built that they protect the dwellers from rain and other inclemencies of the weather. Poles, gutters, and shingles are made from small branches of trees. The porch is arched and winding. Each husband digs out a hollow on the floor, in which, as on a bed, he spreads a sheep-skin; he then wraps himself up in another sheep-skin so closely that neither head, nor foot, nor hand can be seen, assuming the posture naturally taken by the child in the womb. The wife sleeps higher up on the edge of the man's hollow bed. This little cabin holds fifteen, sometimes more, lodgers. They place the huts on hill or plain, or among trees on the banks of rivers, and lay them out in a circle at a distance of five or six paces from one another. In this way they protect the cattle, which are enclosed within these bounds, from the attack rather of wild beasts than of an enemy. But when the chiefs give the signal to move to a new place, they warn their subjects by kindling huge fires. Then the women alone collect all the stock, and all the gear which at other times is cast into leathern bags and carried on their own shoulders, and place them together with the hut on pack-oxen, while the men drive away the forces of the enemy.

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CHAP. XVI.

Means of Livelihood.

Nature has taught them gluttony, their slothful indigence teaches them temperance. They have no variety of food; from marshes and mounds they root up sword-grasses; with the leaves of this plant they roof their huts, the bulbs they use for bread. These are dug up by the women, for it is the women who provide food for the men; the men look after the huts and the herds, or else are occupied in war. The only interruption to this diet is in the event of a marriage or a birth, when they slaughter an ox, or at least a sheep, to provide a feast for their friends, unless some wild animal should happen to be taken. They also eat the leaves of many kinds of sedum.¹⁷⁾ They drink the milk of cows and sheep. The women do the milking at fixed times of dawn and dusk, and they make it into butter by an elegant process. They skin a bird, and turn the skin inside out so that the feathers are inside; they tie this to a hollow stick and shake it so that the milk is separated into butter and whey.¹⁸⁾ With the butter they smear their heads; the whey they drink. They do not know how to make cheese, nor do they like it. They drink nothing except milk and water; they eat only fish with scales, not eels, nor rays, etc., nor any sort of shellfish or oysters.¹⁹⁾ But there is a sort of very sweet bread with scales in which they take great delight.

¹⁷⁾ Still commonly known in S. Africa as *Hypotrapp* (Hottentot's fig) or *amr* fig (= *Mesembryanthemum edulis*).

¹⁸⁾ A more accurate description of the butter-making process is given by Cervantes (see below, p. 347) and by Schreyer, who says: "Die Milch schütten sie in einen ledern Inwendig rochen sack, in welchen unten ein Löchlein, welches sie mit einem kleinen netzen für every den Milch-sack, leder bey einem Ende, schütten und werfen die Milch so lang in einander, bis Butter wird, als denn lassen sie die Butter-Milch durch das Löchlein abfließen, thun die Butter heraus, welche denn, wie leichtlich zu machen, voll Haar ist, das oben davon eckelt; Innen aber eckelt nicht, denn sie können alles hinein essen, waren wir einen Eckel und alischer haben" (Notes nach dem Kaplande, reprint 1831, 46). [They shake the milk in a skin bag with the hairy surface turned inward. At the bottom is a small hole, which they bind fast. Two of them then take the milk-puck, each at one end, and shake it about vigorously until the milk turns into butter. Then they allow the whey to flow out through the hole, and take out the butter, which, as can easily be imagined, is full of hair, so that one fights shy of it, but this they do not mind, for they eat many a thing which we avoid.] The modern Hottentots employ a somewhat similar method of making butter, which they eat either fresh or dried with various edible plants (cf. Schapera, op. cit., 237).

¹⁹⁾ This certainly does not apply to the "Sirandappers", who ate all kinds of fish (see above, p. 37).

The chief riches of the natives in our parts are arms and cattle. They have no fixed abodes, but move from place to place carrying their homes with them on their wanderings. Their own, travelling at a very rapid pace, carry all their burdens, even men and pack-saddles, on their backs. Where meadows and pastures invite the flocks and herds, there they scatter themselves with their little huts, living the life of wandering friars. Till even shadows fall they pasture their flocks; at night they enclose them, as I said above; then to the clapping of hands and stamping of feet, with warlike gestures they ply the dance beneath the presiding moon far into the stillly hours of night.

When changing their terrain they abandon those embosomed by sickness or age. The man to be left is shut up in a hut with a supply of provisions, water, and fire to furnish forth his funeral feast, but destitute of every other aid. This singular cruelty is practised by the natives near us, who are the most barbarous of their race. They regard neither sex nor kinship in thus rejecting all obligations to maintain the sick and old."

The women make the huts, and in this wise. Numerous rods and poles are fixed in the earth and bent over in the shape of an arch, forming a hemispherical, convex, tortoise-shell-like frame. The sides are woven across with pliant withies. The hut is about five feet high, the diameter does not exceed twelve feet, and there is a little door three feet high looking to the East. The huts are covered with skilfully woven mats of rush or reed, or sometimes even with skins to afford protection against the inclemency of the sky and the raging winds. This roof covers the whole household, including the newborn lambs and the cows with their calves. In the centre is an ever-glowing hearth to keep all warm and cook the food, and there for the most part the native women pass their time, discharging their hearts in gossip, and laughing and joking, the best of friends and cronies. Picture to yourself the elegant salon!

The women also make earthenware vessels quite skilfully out of moistened clay. They dig up the clay and carry it home, where it is cut up into portions the size of a walnut. These are placed on a skin and sprinkled with a little water from time to time to prevent them getting too dry, and exposed to the sun for two or three days. They are then kneaded into cylinders, like bottles, each an ell in

enough food to support their aged parents. "But sometimes," he adds, "even if there was food enough, and if people, especially women, who had cattle of their own, gave suspicion that they secretly did mischief by practicing witchcraft, they were left to die from starvation" (Troxel//Goss, 84, 94).

11: Maingard Q-5 (1931-1932) 1932
 FX13 Hottentot FX13
 Korana

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L. F. Maingard—

261 Note: Hanclooth, explained *he* and *Mai*, she seemed to be a *he* and became an *oath*, until her marriage when she became a *lover* or wife. *he* added that they were too poor nowadays to keep up such an elaborate ritual, which sometimes lasted for months.

117 This ceremony has been described extremely briefly for the Korana by Wiese (loc. cit.) For the Naman, see Schapera (op. cit. p. 272-279) who analyses all the previous accounts and gives his account as usual. The fullest Nama description is that of Mrs. Harold (Harvard African Studies, ii. pp. 70-74). Her account substantially agrees with the above text. It contains a full listing of the proceedings and lays stress on the festivities and other details. There is in both accounts the same symbolical return to the household duties and the same removal of the initiate's contact with water after her long period of impurity and exclusion, as well as her inability to do the normal things of life, while she is cut off from her fellow creatures. Likewise the sacramental meal is restricted to women and only to women who are free from their periods.

302 The old spoken of in the Korana 'vet is a sweet-smelling powder. 04 *Khai* brought me some and she and *he* separated its constituent elements. They are as follows: (i) *hamp*; (ii) *ai* *all*, a green lichen growing on stones; (iii) *harb*, "veld bushes," roots only; (iv) *he* 1945; (v) *spashed* grass in veld, only found at Warrenton on the Vaal in winter; and lastly the *hounded* root, of the colour of the earth, and reduced to small pieces. The mixture must smell sweet (*lyb* *hau*). The women use it not only as described above, but also on their scapula and to rub babies with.

506 It might be well to add the few words I have collected about their marriage. No more elaborate ceremonies now exist. In former times, twenty oxen, they said, were killed for the festivities, which were accompanied by the *gla:di* and dancing. The *ole* *gum* was given to the mother of the bride by the bridegroom and the young bride was welcomed with more festivities and dancing into the bridegroom's kraal. 899 When a child was born a *naas* *ho:na* *gumab*, "an ox for the newborn 431 children" was given to the mother, if a boy was born. If a girl, a cow was given, *naas* *ho:na* *gumab*.

The life history of *he*

342 *gei* *thash* *harb* *ina* *lin* *he* *thash* *ka'ai* *ina* *ha*. *thje* *thash* *hau*
 539 *ka'omina* *igo* *ka'ai*. *ina*: *thar*, *ka'omina* *tharabna* *zu* *die* *ha*. *thje*
harabna *hild* *zu* *die*, *thje* *tarababandi* *igarib* *ina* *hildna* *di* *ina* *ha*.

and worshipped up to this very moment by the inhabitants of Great Namaqualand and the North-western Cape Colony. 776

Every Nama from whom I inquired told me that this Heitsi-eibib is their great-grandfather, and a great powerful rich chief. He lived originally in the East, and had plenty of cattle and sheep. Therefore they make the doors of their huts towards the East, where the sun and moon rise. This custom is so peculiar to them that those who possess waggons always put these vehicles alongside of their houses, with the front towards sunrise. All the graves are directed towards the East, and the face of the deceased is also turned to that direction. Heitsi-eibib conquered and annihilated all his enemies, who killed his people. He was very clever and wise, and could foretell what was going to happen in future. Amongst the *Bundle-Zwart*, or *Gamiḥna*, I heard the following story, which I afterwards traced, more or less varied, among the *Habobes*, *Kharagei-khois*, and *HO-geis*. [27]

Heitsi-eibib's battles with †Gama-†gorib †Hao-†gai-†gaib, †Amel and the Lion.

Heitsi-eibib lived on one side, but †Gama-†gorib, 778 *Hao-†gai-†gaib* and the Lion lived on the other side, on three roads, in the middle (between him and his people). There were also people living in the neighbourhood. And these people were Heitsi-eibib's people. Heitsi-eibib sent for them, but he waited in vain. At last he heard a rumour why they did not come. He then started to look after them, and came first to the place of †Gama-†gorib. But he passed and did not call, as a *Khoikhoi* generally does when he is travelling (and passes a *kraal* of another). †Gama-†gorib sent his messenger the Hare to call Heitsi-eibib. But the latter gave no answer. Again the Hare was sent, and Heitsi-eibib, following the invitation, said to †Gama-†gorib: "I have come to look after my people." But on the place of †Gama-†gorib there was a hole, and